



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

for the conversion of the non-Christian world. This conclusion is not new, but most friends of missions may learn much from the method and the spirit by which it is obtained. The chapter on "What the West Might Learn" is an illustration of how the eyes of travelers or missionaries should be open to learn from the Orient as well as to give.

Another characteristic of this volume, which makes it especially valuable for use in missionary preparation, is the way in which time after time the portrayal of some defect in non-Christian faith or practice is followed by something which makes the reader humbly conscious of some kindred defect in Christendom. We are told that the many devas are as consistent with fundamental monotheism as are angels with Judaism, Christianity, and Islam. The creation of the Vedanta from the essentially religious material of the Upanishads has its counterpart in the development of Christian theology from the Prophets and Apostles. We are introduced to intelligent and spiritual Hindus who deplore the externalism of their ignorant fellows just as Protestants would repudiate the veneration of ikons as a part of true Christianity. Just when we are filled with surprised pity for the repetition of the *Gayatri* and the syllable *Aum*, we are reminded that many a pious soul receives from this the same religious value that the good Catholic gets from the rosary.

While some may feel that a little too much has been conceded to the value of India's faiths, or may feel that the author has somewhat underestimated the value to India of formulations of Christian belief or organization, we do not hesitate to recommend this volume to all interested in comparative religion or in the beliefs, worship, religious education, or evangelization of the people of India.

DANIEL JOHNSON FLEMING

UNION THEOLOGICAL SEMINARY

---

#### ROBINSON'S HISTORY OF CHRISTIAN MISSIONS<sup>1</sup>

The task of foreign missions, "whether viewed from a spiritual, a moral, or an educational standpoint, is the greatest which men have ever essayed to undertake" (p. 496). Of this great enterprise we have in this latest volume of the "International Theological Library" the best single-volume history yet written. Canon Robinson is editorial secretary of the Society for the Propagation of the Gospel in Foreign

<sup>1</sup>*History of Christian Missions*. By Charles Henry Robinson. New York: Scribner, 1915. ix+533 pages. \$2.50.

Parts, is editor of *The East and the West*, and is one of the best-informed and statesmanlike among those interested in missions.

His object in writing this volume has been "to provide the intelligent reader with an outline sketch of Christian missions which may enable him to obtain a correct perspective," and it is hoped that its use as a textbook may encourage and facilitate a more detailed study of the several countries and periods of history.

After a chapter on "Methods in Mission Work" and one giving a rapid survey of the period from 1580 to 1750, when modern missions were dawning, the history of missions in seventeen areas is considered in as many chapters. Exigencies of space have compelled the author to omit all references to the conversion of Europe and the methods adopted by its early missionaries; but on the other hand there are interesting sections on Canada, the United States, and the West Indies. The concluding chapters discuss missions to the Moslems and to the Jews and give the outlook for the future. Special emphasis has been laid on the beginnings of the missionary enterprise and this has led to some very discriminating studies of Roman Catholic missions in which their methods and results have been weighed not without sympathy. Statistics have been introduced whenever their use would elucidate the relative progress that has been made in different sections of the mission field or in different epochs. The author, however, in several places repudiates the idea that the depth and stability of work in any given place may be judged by the standard of mere numbers.

The courageous task of covering the Christian centuries (although the main emphasis is upon modern missions), during which hundreds of societies have worked in varied fields, and of reducing this survey to some five hundred pages, has been well done. While of necessity there are many pages which give little more than lists of societies with data concerning them, one is constantly coming across insights full of human interest. Canon Robinson is especially strong in pointing out and weighing mission policies as developed in different fields. One has in this volume, not only a history, but the ripened judgment of a scholar in mission statesmanship.

In a work covering so many facts it would not be surprising if inaccuracies crept in. For instance, Forman Christian College is called Forman College and is credited to the American United Presbyterian church instead of to the Presbyterian church in U.S.A. (p. 89). The Robert College, Constantinople, is called the Robert Noble College, the author possibly confusing it with the college at Musulipitam

(p. 270). The American college at Beyrout is simply called the Protestant College instead of the Syrian Protestant College. In an extensive index of twenty-seven pages as important a subject as "mass movements" has no place. No bibliography is given.

No leader in missions can afford to omit the reading of this volume; it should be in every mission library and it will undoubtedly find large use as a text or reference book among the growing number of classes in colleges and seminaries taking up the serious study of the history of missions.

DANIEL JOHNSON FLEMING

UNION THEOLOGICAL SEMINARY

### THE PROBLEM OF KNOWLEDGE<sup>1</sup>

As the page numbers indicate, this volume is no hurried publication of half-digested views, a practice which has become too much the fashion in philosophy. From hints in the preface and elsewhere, one gathers that this is the first of a possible series of volumes that is to set forth a system of philosophy of religion. In these days of rapid reconstruction and of tentative and timid philosophizing, it is interesting to find some one with courage to project a system.

Also, at a time when epistemology is despised and rejected of philosophy, it is refreshing to see a volume frankly devoted to this outcast subject. I say "frankly," for there is a large amount of philosophical writing which, while professing to have renounced epistemology and all its works, is yet forced by its presuppositions to speak throughout with the voice of epistemology. But Professor Macintosh is a well-oriented writer. He knows what he is about. He is fully aware of his premises. He sees clearly, as many do not, that if one starts with the metaphysical premises of a world of purely "psychical subjects" and acts on the one hand and "physical objects" and acts on the other, there is no escape from epistemology. It is not to be got rid of by dropping the name or by calling it "logic." Professor Macintosh is equally successful in showing that the epistemological problem is neither solved nor shelved by the various metaphysical devices of the idealistic movement, nor by the "logistics" of neo-realism. And here perhaps is the place to say that one of the most valuable features of the volume is the expository and critical survey of current theories of knowledge which it furnishes.

<sup>1</sup> *The Problem of Knowledge*. By Douglas Clyde Macintosh, Ph.D., Assistant Professor of Theology, Yale University. New York: Macmillan, 1915. xviii+503 pages. \$3.00.